

The Inquirer

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THE CONFERENCES

THE conferences on the future of the Federation of Rhodesia and Nyasaland, and the constitutions of the Rhodesias, now taking place in London, make one of those events, which, although apparently small against the background of world events, have an incalculable influence on the future. It concerns 7,000,000 Africans and 250,000 white people, a population much smaller than that of greater London, yet in an area five times greater than that of England, Scotland and Wales. In such an area, with the African population increasing rapidly, the far-off future is practically unknown, and the immediate future the creative opportunity for what might be.

The white man has brought to Africa a number of problems. Probably none of them so big as the Africans if left alone would have brought to themselves. It was not possible to keep white civilisation out of the continent, and all the social problems of that vast area have been lifted to a level they would not have reached without the coming of the white man.

An Iniquity

One of the problems, that today strikes black and white, is a problem on the ethical level of white civilisation; it would not have existed if the white man had not taken it to Africa. It is illustrated by a most informative book, written no doubt in anticipation of the present conference, by a Canadian lawyer, Dr. Thomas Franck, on behalf of the Canadian Institute of International Affairs (*Race and Nationalism*, by Thomas M. Franck, Allen and Urwin, 30s.)

"In one mine, thirteen European pipelayers were replaced by twenty-one Africans—roughly a two-for-one replacement. The two Africans together were being paid £50; the European they replaced had been earning £70, plus bonus. Moreover, the European pipelayer had been assisted by a gang of twelve Africans. The two African miners together required only six assistants because they were not above sharing in some of the manual labour, or carrying and cleaning their own tools."

This is described by Dr. Franck as an iniquity. And iniquity it is. It takes place in the copperbelt in Northern Rhodesia, but he gives similar examples from Southern Rhodesia as well. This particular iniquity however had been created by advancement granted to coloured labour. The European labour union opposed even this advancement, and only agreed to it after long negotiations with the employers, from which Africans were excluded.

The Issue

But this problem is one indigenous to a white

civilisation. It would not have been in Africa at all if the white man had not taken it there. For good or ill (most educated Africans now presumably would say for good) there would be no copper mines in Northern Rhodesia if the white man had not opened them up; and the Africans would not have been earning £25 a month. It is right to note this. It is so easy to get worked up about colonialism without recognising that the very problems of right and wrong which now disturb a great part of Africa are those taken to the continent by the colonialists. If they had not been there more barbaric problems would be there to be settled, and the white man could not have been divorced from them—neither could world opinion as now expressed in the United Nations. The iniquities of white and black problems have to be settled, but they are iniquities on a higher level than primitive all-black problems.

So the issue for the future is Western justice between black and white, and freedom for the black. To assume in the Federation that seven million Africans are now going to wait patiently for a freedom that the white man has created by his own ideals of freedom, until the white man grants it, is to assume an anarchic situation that even resident Rhodesians will not be able to endure. Freedom has to be granted, but how and when?

The Future

It is to this question that the future belongs. The Federation was created for the good of all the territories. But Africans were not consulted, or refused to be consulted, about its nature. Rightly or wrongly now they regard it as a device to maintain white supremacy, and in the words of Dr. Banda of Nyasaland, the Africans of the three territories not merely demand the right to secede, but in the case of Nyasaland, declare the intention to secede now. The issue therefore before the Federation conference is to prevent what has been called the Balkanisation of Africa. It is absurd in the days of the gradual limitation of nationalism that new nations should be created in Africa with all the possible traits of the old bad forms of nationalism. There are signs of this nationalism already in the new independent states, and signs too that some of the worst of the leaders intend to prevent it.

The problems of the conference therefore are not merely those of justice and freedom, but of how justice and freedom are going to operate in the future. This may seem small beer to the men who are now engaged upon the passionate problems of their homelands—white and black men, but the happiness of the future depends upon it.

"A SUBJECT OF SCANDAL AND CONCERN"

By L. Baker Short

THE recent broadcasting of John Osborne's first TV play, "A Subject of Scandal and Concern", mentioned in the columns of the *Inquirer*, brings to my mind a now forgotten episode in Unitarian history. Osborne's play of course deals with the persecution, trial and imprisonment in 1842 for so-called blasphemy of George Jacob Holyoake, the secularist, who proclaimed his disbelief in God. From the play one might be tempted to presume that only Anglicans, fundamentalists and evangelicals had bigoted feelings towards Holyoake. The Unitarian episode shows the narrow-mindedness that could afflict even those who claimed to be liberal, progressive and tolerant in their religious views.

The episode concerns Holyoake and the man who became the revered and honoured Birmingham Unitarian minister, the Rev. Dr. Henry Croskey.

In 1852 Croskey, then a young man of 26, became the minister of our Glasgow Unitarian church. Very soon he and his congregation had sold the original church building in Union Street and were raising money to complete the present church in St. Vincent Street. To help in raising the money a deputation was sent to England in 1854. But the deputation returned almost empty-handed because of damaging rumours in London about the Glasgow minister and his congregation. The chief charge of the Unitarians in London was "that the congregation and its minister were in sympathy with the views of Mr. G. J. Holyoake", and were turning the church into a secular hall.

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The truth was that Holyoake had spoken in the Unitarian church, because the church had been let to him for a meeting—a common practice in many churches. Furthermore Croskey had often attended Holyoake's lectures—not to agree with him, but to reply to his attacks on religion. In the process young Croskey had conceived an admiration for the character and sincerity of Holyoake. And so, worst of all, he had been rash and honest enough to dedicate to Holyoake a little book which he had written, called "The Defence of Religion". The dedication ran as follows: "To George Jacob Holyoake, a man who, notwithstanding his inability to share the theist's faith must permit a theist to regard his brave sincerity, and reverence for truth and justice, as acceptable worship at the altar of the Holy of Holies, This Brief Essay is affectionately inscribed." As Croskey said to a special meeting of his congregation: "Yes! I have spoken well of a scorpion—dedicated a book to Mr. Holyoake. Some say that my estimate of that gentleman's character is too high; others that I have been guilty of considerable imprudence."

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A violent attack now descended on the heads of Croskey and his congregation from the wealthy and influential Unitarian minister, the Rev. James Yates, who played such an important part in connection with Dr. Williams's Trust. Forty years earlier, as a young man, Yates had been minister of the Glasgow congregation and had built its first church in Union Street. He was and always remained a "Christian Unitarian"—that earlier generation of Unitarians who based their beliefs entirely on the authority of Scripture, including belief in the miracles. But Croskey and a host of his congregation were now pioneers of the new universalist type of Unitarian in the spirit of Theodore Parker, and no longer accepted the sole authority of the Bible. Hence the possibility of their sympathy with Holyoake. Yates, however, now wrote to a Glasgow Unitarian trustee advising that the trustee ought to refuse the continued use of the church building by Croskey and his supporters, on their pursuit of "Free Inquiry" was both an "immoral" and "illegal" use of the premises. If Yates could have had his way he would most certainly have had Croskey and his supporters turned out, as a decade before another Glasgow Unitarian minister, the Rev. John Taylor, had been driven out with his supporters for similar religious views.

The attack upon Croskey next took the form of a sharp correspondence in the columns of the *Inquirer*. Many were against him. But several brother Unitarian ministers in England wrote to him sympathetically. Yet the great James Martineau, then minister of Hope Street Church, Liverpool, despite his fame today as the advocate of the conscience as the test of authority in religion, wrote to Croskey much more cautiously. Perhaps already his secularist sister, Harriet Martineau, had become a thorn in his flesh! Martineau wrote as follows: "It is very difficult to say precisely how far our respect for honest conviction, and indignation at a persecuting temper should carry us in our demonstrations towards men unjustly denounced. I do confess that, while I would stoutly resist any ill-usage of such a man as Holyoake, or any attempt to gag him, I could hardly dedicate a book to him: this act seemingly to imply a special sympathy and admiration directed upon that which distinctively characterises the man. Negative defence from injury is very different from positive homage. After all, Holyoake's principles are undeniably more subversive of the greatest truths and genuine basis of human life than the most unrelenting orthodoxy. However, it is a generous impulse to appear as the advocate of a man whom intolerance unjustly reviles."

The attitude of the British and Foreign Unitarian Association was to refuse to stock and sell various pamphlets written by young Croskey.

These facts are to be found in Richard Acland Armstrong's life of Croskey, published 1895. Happily Croskey and his congregation stood firmly together, and went on to build up a strong progressive Unitarian cause in Glasgow. The controversy gradually died away—better counsels prevailed among the London Unitarians—and years later Croskey became the honoured President of the British and Foreign Unitarian Association and a leading minister of the Unitarian denomination. But clearly bigotry is often to be found in most unexpected places, and is an insidious and deceptive thing. Osborne in his play is asking us to see where it lurks today. Does one sense it in those who support the colour bar? In the attitude of theists to humanists and vice versa? Can one detect it in unilateralists when they get a glimpse of power?

* Christmas Number *

The *INQUIRER* Christmas Number will be printed next week

It will be an enlarged issue and will contain articles by new and familiar writers

A LAYMAN'S DIARY

November 25. I was glad to see Dr. Ernest Green's reference in today's *Inquirer* to the question asked in the House of Lords on November 3, about freedom of parental choice of school; I was encouraged to look the passage up, to see what was actually said. I don't think the Earl of Cromartie showed very much of a practical nature with his question, but he did at least elicit from Lord Hailsham the following masterly understatement:—

"I would not altogether subscribe to the view that the true interpretation of the Act is that every parent can select every time the particular school, whether within or without the State system, to which his child should go. There must be some limitation. The question is, what."

If you substitute "It is utter nonsense to suggest . . ." for "I would not altogether subscribe to the view . . .", you then get what Lord Hailsham was really saying. Alas, the noble Lords were either too gentlemanly, or too bound by his circumspection, to press him much further.

As for the Oldham school situation, I have been living in hopes that our Oldham folk would give us the complete story. In the meantime, we should surely try to avoid confusing two quite different issues: (1) the rights and wrongs of the system of county and voluntary schools embodied in the Education Act, 1944 (passed, by the way, when Mr. Cluskey was Parliamentary Secretary to the Board of Education), and (2) the rights and wrongs of the way in which certain Anglican school governors are operating that system in one school in Oldham. If the 1944 settlement needs to be amended, by all means let us attack it—at a Parliamentary level; and if the Anglicans in Oldham can be shown to be operating the system wrongly, we are entitled to be critical of their action. But if the position in Oldham is due to the present state of the law, and not to a wrong operation of it by the Anglicans, it is hardly fair to blame them for doing something which it is perfectly lawful for them to do.

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That is all I meant when I made a plea for the facts. I am very sorry that Dr. Green should have felt that I was playing it *troppo pomposo* when I was aiming only at *allegro assai*. In mitigation, I may perhaps be allowed to mention the precedent of the young lady of Rio
Who tried to play Mendelssohn's Trio.
Her knowledge was scanty:
She played it *andante*,
Instead of *allegro con brio*.

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November 28. Last Monday the *Guardian* carried a friendly short leader welcoming the Unitarian Social Service Department's questionnaire on *Religious Instruction in Schools*. The purpose of this inquiry is to find out what form religious instruction has taken in the county schools since 1945, and what the impact has been on the children; any teacher who is interested is invited to send for a copy of the list of questions.

The *Guardian* fortunately mentioned the address (55 Ellerton Road, London, S.W.18) from which the list could be obtained, and I learn today that during the past week over 75 applications for copies of it have been received there by the Secretary of the Social Service Department, the Rev. Arthur Peacock. Inquiries are particularly welcomed from teachers in the London and Home Counties areas.

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From the crumbs of information which percolate through to a parent, my own snap impression is that a great deal of "R.R." (or "R.I.") in both primary and secondary schools takes the form of telling the more familiar Old and New Testament stories at what one may call an "Enid Blyton level": rather cosy and unprovocative, steering clear of doctrinal complications at the one extreme, and of anything like modern Biblical criticism at the other. But my experience is very limited; some enlightened county schools, I know, appoint well-qualified full-time teachers of religious knowledge. It will be most interesting to see the results of the Social Service Department survey.

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November 30. Tonight in *Fluorite* (BBC religious television) John Thompson talked to Josef Hromádka, Professor of Theology in the University of Prague, about the Church under Communism. The conversation was, not unexpectedly, rather guarded and uncomfortable, yet one or two telling phrases of Professor Hromádka's got through:—

"In my country the State may have some control of the churches, but religion, in its deepest meaning, is not controlled by the State."

"In the old society you were automatically a Christian; nowadays members of churches have to realise that spiritual life is something you cannot take for granted."

"In the general atmosphere there is a certain kind of pressure—not official pressure—discouraging a young man

from deciding to study theology; but if he does decide to study theology, he can, and indeed he gets a stipend from the Government to enable him to do so."

Here, one felt, was a good man trying to act as a bridge-builder between two cultures, two philosophies of existence, and bearing up remarkably effectively under considerable strain. And, as he said in what was perhaps his most striking remark, "We have so much freedom as we have courage to."

AN ORDINARY MAN?

By Malcolm Ratt

GENERALLY speaking, whenever a defence is being put up for the dogma "Jesus was God", "Jesus is God",—the words come over with a ring of defiance in them, "For of course no 'ordinary man' could have done the things he did". And that argument is considered to be a devastating one against those of us who approach the Jesus of history from a Modernist angle, and declare our conviction that he was in every way a normal human being. But this of course is not to define him as an "ordinary man", and to leave it at that. Far from it. On the contrary I think no one can think over and consider his life, his teaching, his achievements, without coming to the conclusion that he was an extraordinary man—a dazzling spiritual genius of the human race—but always one of us.

If he was not one of us, then what was he? A "God" walking about the earth "in human form", but not procreated in accordance with human process? Was he a biological freak? It would seem that such is the "orthodox" Catholic doctrine subscribed to by both Catholic and Protestant Churches! And where does such a dogma lead us? I should say into deep depression and despair. For if the teaching of Jesus came out of his experience as a biological freak, of what benefit is it to you and me and for all of us? For it has no common platform of experience on which he and ourselves can stand together.

I would like to put it this way. He was an ordinary man living in an extraordinary way. There have been many others before and since his time who have lived extraordinary lives—Socrates, Plato, The Buddha, Zarathustra, Francis, Joan, Luther, Wesley, Darwin, General Booth, Schweitzer. But I would think and suggest that Jesus possessed that little extra plus of human genius which made him the ordinary man *is* *extraordinary*.

I am sure that it is his great glory that he was not only a spiritual genius, but an "ordinary man". And as I see it, the great inspiration of his wonderful life and teaching to us is that he was just that—an ordinary man. It gives us ordinary men and women the encouraging hope that we may become like him—extraordinary in what we achieve.

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One thing I would add.

Organised Christianity has "booted" Paul. It has asked us to believe that Jesus was such a poor sort of genius that it required the genius of Paul to create a Christianity sufficiently strong to convert the pagan world. I don't believe it. Paul, in my view, is great because he took the revolutionary gospel of Jesus. He achieved this by taking Jesus out of the category of "cosmos" and putting him into the pattern of "the Gods". ("We know him after the flesh no more"). That left the field quite clear for himself (Paul) to preach what he described as "my gospel", and to denounce all who refused to accept it as "antithesis". For me—Jesus before Paul every time—the Jesus of history.

Most Christian folk regard Paul as eccentric and above criticism. I do not. I consider that he was a very dominating and self-opinionated man. He created a theology largely drawn from the mystery religions—predominant along the Mediterranean seaboard—mixed with Platonic Judaism; and this theology eventually took possession of the Church. This became possible because in the year 70 A.D., Jerusalem was destroyed by the Roman army, and the Jerusalem Church—continuing as its nucleus the original followers of Jesus, who had compared with him—also perished. The Orthodox Catholic Faith "once delivered to the saints" is really the theology created by Paul. It is not the religion and teaching of Jesus—the

"ordinary man" who showed us by his own example how we, like him, may live extraordinary lives.

The Jerusalem Christians stood by the religion of Jesus. It is in my view quite impossible to read the epistles to the Galatians, and 2nd Corinthians, without coming to the conclusion that Paul fought the Jerusalem Christians on this issue with all his might, and with plenty of abuse. Paul accused Jerusalem of "preaching another Jesus". They undoubtedly did—but their Jesus was the real Jesus of history—one of us, whom we can follow; whereas, it seems to me, Paul's Jesus was the fanciful creation of his own speculative mind—a God-Redeemer, saving mankind by the sacrificial "shedding of his blood".

I do not apologise for differing from Paul. On the contrary.

IT OCCURRED TO ME

By Muriel Hilton

It is not often that one has the privilege of meeting a young woman who is about to have her autobiography published. I met Sheila Blundun a few weeks before her remarkable book "I Chose to Live" (Hurst and Blackett, 21s.) was published, and as I recently read her astonishing experiences I was able to feel the personality of the author shining through the pages of the book. Sheila Blundun the person is one with the girl we meet in her autobiography, and this is not always the case of those who write their life-stories. Her story is certainly unique. She was born with a hole in her heart, a condition which was not discovered until she was ten. Until she was twenty-seven she lived in a shadow of what was then an incurable disease, a life of chronic ill-health and danger, in and out of hospital and deburred from leading the normal life of a growing girl. She had, as all handicapped people testify, not only the physical condition with which to contend, but the difficult accompanying psychological condition. She writes: "Anyone with a physical disability they are trying to overcome will know what a deadly enemy sympathy can be. It's like an octopus with long feelers ever ready to entwine you until you lose the power to struggle and give in to fate. . . . The battle of trying to be so much like my contemporaries as possible in the face of great odds was not my battle alone. It involved my mother and father too, and I shall always be grateful that I was born to parents who by treating me as a normal child whenever they could helped me to remain one."

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Sheila was most fortunate indeed to have such a singularly happy family life, and the devotion of her parents, their hope and encouragement makes inspiring reading.

The death of her father brought devastating repercussions and there were nervous breakdowns to endure and psychiatric treatment had to be given.

Three years ago through the miracle of heart surgery and the skill of the medical profession Sheila Blundun emerged from the shadows of her previous years into a new life of joyful promise and adventure. "I Chose to Live" is an intensely dramatic and absorbing story, but there is nothing over-dramatised in the writing of this book. There is a quiet sincerity pervading the pages, and at the end one feels as one does when speaking with the writer, her lasting gratitude for those who have helped her to win through, her brimming joy in the life which is now hers and her deepened faith in that Power which has sustained her during her heroic battle against almost overwhelming circumstances.

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"If we take from a person in their richness, it is our duty to pay them in their poverty. It may not be nice for us. It may start us, clip our wings, but there the matter lies."

This quotation is from a novel by Pamela Hansford Johnson, and it struck me very forcibly. "Richness" does not of course mean material wealth. In the novel it is the character of a man facing himself entirely from the responsibility to an aging stepmother for whom he has deep affection, or staying in the country where he can be of some help to her in her growing loneliness. She had given him much in her "rich days": there was an unspoken bond of mutual understanding between them, but with age she had become more extreme, selfish and often extremely unkind. He has the opportunity of going ahead of ridding himself of all responsibility, but knows that he cannot.

And of course the duty of giving back where one has freely taken does not apply only to family relationships. We are all of us deeply indebted to much. We joyfully take, but it is all too easy to shirk our duty when "it clips our wings."

We have all of us advanced the way the children in our churches have been so loyal in their "lean" days. Many of them have known the

"richness" of the well-supported church, the strength of our movement in the past, but they have gone on faithfully supporting when often it must have been duty and not pleasure. And it has often occurred to me that though there is much to be said for moving round the various churches, there is a great deal to be said for the long ministry. Only the minister who has been a long while at a church knows the unwavering loyalty of its members, and especially the elders who give so much of their failing strength. And when they can no longer take part in the life of the community, they should be helped as much as possible. Many of our ministers minister to an "unseen congregation" who are often entirely unknown to the present members, a congregation who gave freely in the "richness" of their days. It occurred to me that this thought in Pamela Hansford Johnson's novel would make an excellent way-side pulpit. How desperately we all need reminding of it!

A Cigarette a Week Less

At the Assembly Meetings last April the Treasurer suggested that every Unitarian should smoke one cigarette per week less and send the money saved to the Assembly. This week we received a postal order for SIXTEEN SHILLINGS from a man and wife, both NON-SMOKERS. They thought the idea an excellent one and so have saved 3d. per week, the cost of a good cigarette, since those meetings.

If there are 20,000 Unitarians in the British Isles and each would follow this example the Assembly would receive £13,000 per annum. Last year its total budget was only £10,900. What a transformation in its work such giving would make. What wonderful vistas of service to our movement that conjures up. The very thought of it makes one feel that it would be worth while doing it just to see what a difference it would make.

Will you join the campaign to give 3d. per week, the cost of one cigarette, one pipe of tobacco, one ounce of sweets, to the Assembly? You can most easily do it by joining the Simplex Envelope Scheme at your church. What? Your church has not got such a scheme? Then press the officers to write to the Assembly AT ONCE for particulars of it.

John Kieley.



IN OVER TWO MILLION AFRICAN HOMES

The Christmas story will be read from Gospels circulated during 1960 in 91 African languages through the Million Gospel Campaign of

THE BRITISH AND FOREIGN BIBLE SOCIETY

In thanking all who have made such work possible by their prayers and gifts, we ask for further remembrance at this Season, since its true meaning lies within that Book which for over four centuries has contained the Christmas story in the English tongue.

THE BIBLE SOCIETY, 145 QUEEN VICTORIA STREET, E.C.4

CHURCHES and MINISTERS

ST. MARK'S, EDINBURGH

PROFILE OF THE MINISTER—THE REV. BRUCE FINDLOW

THE Rev. Bruce Findlow is entering upon the fourth year of his professional career with the fortieth year of his life not quite within sight. Young in the ministry and young in vigour and enthusiasm, an unusually wide experience of life has given him a maturity of judgment and breadth of understanding invaluable in his calling. Born in Melbourne, the son of a Methodist lay-preacher, he grew up in a "religious atmosphere." Given his religious freedom at fifteen, he sought a spiritual home in vain, and went about the business of growing up, outside a church. He left school early, worked some years as a civil servant, then served first as private, later as officer, in the Australian Army. He did duty and experienced disease and saw death in the Western Desert and the Far East. In a tent in Borneo he chanced to see a copy of the Melbourne Unitarian Church magazine in 1945 and discovered Unitarianism. This at once became, and remained, the frame of his religious enquiry and development—processes which were yet to be widened and deepened beyond the usual bounds of exploration



The Rev. Bruce Findlow

of the most liberal of Unitarians. At the end of, and after, the war he was for three years a Japanese-speaking Intelligence Officer with the Army of Occupation in Japan.

There he came to know the people and their way of life intimately.

In 1950 he entered the University of Sydney to read English Literature, graduating B.A. in 1953. Then he spent a year in India at the remote rural education centre run by Margaret Burr in the rain-washed Khari Hills. Here he added to his knowledge of Christianity, Islam, Buddhism and Shintoism, some knowledge of Hindu and tribal ways of life, and of mysticism. In 1954 he entered Manchester College, Oxford, for theological training, taking lay charge of the Dudley congregation in 1956 and entering full ministry there in 1957. A trip to the States in 1958 gave him a brief view of American life and Unitarianism, subsequently to prove of importance in a church often visited by Americans. In October, 1958, he came to St. Mark's Unitarian Church, Edinburgh. A man better equipped to believe and preach that God can be reached by many ways would be hard to find.

Now he has exchanged travel and independence for domesticity and responsibility and he obviously enjoys his home life and two young children. Mary Findlow is quietly effective

as the minister's wife, as ardent a Unitarian as her husband, and generously hospitable in her home to visitors of all ages. Bruce Findlow has also exchanged the writing of poetry for the creation of services and sermons and this change also brings him obvious satisfaction. People interest him more than ideas and he is seen at his best when conducting a christening or wedding or working with the young people of his church.

His quiet but unflinching friendliness and the eternal twinkle in his eyes are warming a spirit of community in his congregation—a congregation spread over 100 square miles of a close-built city. His urge to change and enterprise seems always gently on the boil. His energy overflows his local needs and is in part expended in his positions as President of the Scottish Unitarian Association, as a member of the Scottish Pastoral Association, and as a new member of the Council of Manchester College, Oxford. He writes for the *Inquirer*, the *Unitarian*, *Faith and Freedom* and the *Unitarian Historical Transactions*. He has spoken in more than fifty Unitarian churches in Great Britain and in Unitarian churches of seven countries of the world: such a range of attitudes as he has thus met has qualified him in a very real and humbling way to cater for the greatly varied beliefs of his people. Sure and committed in his own faith, he is a secure helper for those still finding their own way. Such is the man.

An account of the Edinburgh church will appear in a forthcoming issue.—ED.

THE GENERAL ASSEMBLY AND LAY PREACHERS

By John Kieley

Secretary of the General Assembly

ALL over the country each Sunday our lay preachers serve churches, large and small. They have done so for many years, but never before has their contribution been greater: never before have we been so dependent upon their devoted service. It is clear that that dependence will increase over the next few years if we are to maintain our services and more so if we are to extend our witness by the establishment of groups and fellowships. Therefore, it is fitting that at long last the Assembly has established a Sub-Committee of the Ministry Committee consisting of members of that Committee and representatives of the National Union of Lay Preachers to ensure the greatest possible co-operation between the Union and the Assembly.

The Year Book for 1961 will contain for the first time a Roll of accredited lay preachers comprising over ninety names. This means that those who are responsible for filling our pulpits, ministers, lay pastors and lay preachers are all brought together in one section of the Book. It is hoped in this way to give even greater status to the lay preachers.

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Entry to the Roll will be subject to the fulfilling of the following conditions:

The applicant must have been a member of the local lay preachers' union for not less than two years; must be recommended by (a) minister, (b) local Union, (c) District Association; and must complete satisfactorily the Two Years' Course of Training for Lay Preachers.

Where there is no local lay preachers' union the special recommendation of the District Association will suffice.

The Two Years' Course of Training consists of the following subjects:

First Year: Old Testament and Apocrypha. History of Unitarianism. Other Christian Churches.

Second Year: New Testament. Unitarian Thought Today.

For many years the National Union of Lay Preachers has had its own courses of study and some of these, not included above, will be continued as supplementary courses which lay preachers may take. There will be an excellent list of the syllabuses for the training course and of the syllabuses for each

supplementary subject. Students will pay postage both ways on all work submitted to their tutors. The training course will commence in January next, and those who wish to enrol must be members of their local Union, or, where one does not exist, sponsored by their District Association. They should apply to the Secretary of the Assembly at Essex Hall.

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Some students may feel able to take the course in one year and this will be permitted but even if this is done satisfactorily a name cannot be placed on the Assembly Roll until the condition of two years' membership of the local Union has been fulfilled, or two years' service to a district without a Union has been completed.

It is believed that all lay preachers will welcome this new provision and recognise it not as a barrier to be overcome, but as an attempt by the Assembly to meet their need.

Later it is hoped to print a pamphlet setting out the Training Course and the Supplementary Subjects available.

Correspondence

Letters should be addressed to the Editor, "The Inquirer"
14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Unconscious Forces

Sir: Mr. T. G. M. Guise in his letter confuses the Society of Friends with those people who advocate unilateral nuclear disarmament; whereas in fact there is a vast difference. The one is concerned with safety, the other with Love—and Love considers not safety, but principles.

The supporter of the deterrent, particularly if he be of tender conscience, must keep reassuring himself that nuclear weapons will never be used. The implicit suggestion is made that social man is in full conscious control of his destiny. Yet if he were he would need no deterrent. Subconscious reactions govern human behaviour to a far greater extent than the conscious, and these do not follow the laws of logic. An example of what social stress can do to psychic balance has been seen in Germany. Ask any psychiatrist what fear can do to the psyche...

History shows quite clearly that human effort to bring about a desired end seldom attains its objective. Arm for peace has been the cry ever since the days of Caesar, yet peace is still as elusive as ever. All circumstance arises as the result of a complexity of hidden factors determined by the direction of the aggregate degree of compliance with cosmic principles entailed in previous action. And these cosmic principles are the Laws of God; the greatest of which is Love.

The key to a better world is not human motive, but Divine principles. It is extraordinary to what extent the power of moral influence is underrated in a society that has seen so much suffering as result of reliance on human assessment of what is best.

Lidly, Notts.

Yours, H. W. Hanson.

Advertising The Unitarian

Sir: Who is it that gaols the ox? When your honourable correspondent writes "I presume, 27/6 per line", he speaks truth. He does, not only in one way and not for the first time. Let him now come out from "inside" where he says he is, and send to this "indignant moralist layout":

1. Some words grouped in neat sentences for use in advertising.
2. A more "up-to-date" word meaning "friendship". I have been looking for such, in another connection, for a long time.

I am not going to "sit about waiting", or take "idle moments after lunch" while Edinburgh becomes a little more attractive, but I am eager to accept help, from any source, in this difficult matter of words. Such help may be sent direct to Unitarian Information, etc., so as not to waste further your space.

Essex Hall, Essex St., London.

Yours, Graham Short.

Dr. W. E. Orchard

Sir: Mr. Bruce Walker's reference to Dr. Orchard's "Mission to the Modern Mind" provides a further confirmation. While the New Theology movement was attracting popular attention during the first decade of the century, he originated many such systems

under that title, in various centres. At one big northern town, on the second and third evening, after his eloquent exposition and an hour spent in answering written questions from all sorts of crank religious enquirers, he returned to his host's house, sank into a heavy armchair and relapsed into complete silence, while the conversation buzzed around him. Suddenly he exclaimed to his host, "My God, so-and-so, and THAT'S the 'Modern Mind'!"

He quietly abandoned the New Theology and took the first steps in his long-drawn-out journey homeward.

Essex Hall, Essex St., London.

Yours, Mortimer Rowe.

News Review

New Minister at Newport, I.W.

At the opening of the annual Autumn Fair held at Newport Unitarian Church the Mayor of Newport (Mr. E. W. G. Hands) spoke appreciatively of the record of Unitarianism in the borough of Newport. He, and the Chairman of the Church, Mrs. M. Christy, C.C., paid tribute to the work of the late Rev. W. J. Carter, a well loved pastor of the Church. Thanks were expressed to Mrs. F. Carter whose continued work for the Church had made the Autumn Fair possible and who with the help of members of the Women's League was able to raise £62 5s. 0d.

The occasion also provided an opportunity of welcoming the new lay pastor, Mr. Derek Stirman, who would devote his full time to the Church until his entry into Manchester College, Oxford, in autumn, 1961.

A disturbing piece of news was that the roof of the Church and Schoolroom was in such a bad condition that work, involving some £3,000, must be carried out immediately. A small appeal committee has been established under the energetic leadership of Mr. Derek Stirman, and every effort will be made to raise the necessary money for the work to be commenced in the new year.

The Rev. Randall Jones Retiring

The Unitarian Chapel, Bridport, has been the scene of many lengthy ministries, but it is necessary to go back to the seventeenth century to find one who has been there longer than the present minister, the Rev. G. Randall Jones. The Rev. Samuel Baker was minister for 40 years, from 1687 to 1727; early in the New Year, Mr. Randall Jones will have been in Bridport for 34 years. He is retiring, on medical advice, as soon as his successor can be found, and the congregation have accepted his resignation with much regret. One of his happiest memories, possible only in a lengthy ministry, was of baptising the grandchild of a couple at whose marriage he had officiated during the early years of his ministry in Bridport.

New Commers

LESSON.—Readers may be interested in a few comments on a special series of ten evening services which have just ended. The first seven were devoted to our faith, with subjects ranging from the existence of God and the nature of Jesus to the problem of evil and personal survival of death. In the last three we turned to practical applications—the religious attitude to social problems, to warlike, and to our treatment of animals.

Dr. Belden preached a notable sermon on Religious Freedom; all on the other occasions the minister was in the pulpit.

In order to attract the general non-church-going public a thousand handbills were distributed, several large advertisements were inserted in the local press, and we also experimented in some door-to-door canvassing.

Our average attendance was nineteen, including some nine new comers, six of them re-appearing from week to week, two of them having already joined in membership with us. All of these were attracted by the notice immediately outside the church.

On some occasions our morning service suffered; some members transferring to the evening to swell our numbers. Our problem now will be to persuade the new comers to transfer to the morning. R.V.

Social Service in Northern Ireland

On Sunday, November 20th, a United Service was held in All Souls' Church, Belfast, to inaugurate the Old People's Bursar Fund to assist the aged of our congregations. The Moderator, the Right Rev. E. Sewell Hicks, M.A., preached the inaugurating service to a full Church with some two hundred extra seats. The Minister of Health and Local Government, the Right Hon. J. O. L. Anderson, M.P., and the Mayor and the service was conducted by the Rev. Dr. Agnew and supported by other ministers. The Fund is one of the projects of the Social Responsibility Committee of the Synod. It was hoped to raise £500 but over £350 has been subscribed and provided. Those of the churches: Killinny: First Church, Belfast, and Dublin

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have contributed over £100 each and the ministers £95. It is not intended to capitalize the income but to distribute it as needed supplementing the income by an annual levy.

The Social Responsibility Committee of the Non-Subscribing Presbyterian Church was formed when a former Secretary and President of the S.S.D. and U.S.S. was Moderator.

In addition to this new venture there has existed the Orphan Society (1887) making grants of nearly a thousand pounds each year to Orphans and the Bodel-Mackenzie Benevolent Fund (1923) making grants totalling £500 to spinster ladies, of 55 years of age and over.

Although a small Church of some 34 churches it is very much alive to the social problems in their midst.

From the Dublin November Calendar

You cannot, if you wish religion to be a real vitalising force in your life just put in on like a uniform, and blandly say—"well that's that, and how nice it looks; behold this is my faith."

The soldier who dons a uniform has to learn a great deal about his duties and responsibilities and activities. He doesn't just adopt the army, or join a regiment. He has to become a vital, efficient, co-operating unit in the corps he joins. A good many of those who gaily chant "Onward Christian Soldiers" make but a poor show when it actually comes to the battle of Life. They have learned the words, but not bothered about the drill, and in the time of stress they let down the whole denominational regiment to which they belong.

The crucial question concerning any form of faith which you profess, whether it be Trinitarian or Unitarian, Protestant or Catholic, is—How far does it affect your outlook upon life and its responsibilities and duties in business, home, recreation, and daily contact with your fellow men, and your outlook generally on life and destiny here, and hereafter?

Theological opinion may be and must be concerned with our views on God, Christ, and a Life Beyond: but this life is what immediately concerns us, and we only too often forget that Eternity is not some mystic state which awaits us hereafter when this life is finished.

Eternity is here and now, and we are living here and now one section, one paragraph of Eternity and of Eternal Destiny.

The modern man is a rationalist at heart—invariably a rationalist if he reads and thinks; but the reverent rationalist tries to square whatever faith may be in him with the vast and ever expanding areas of modern knowledge—Spiritual and Material.

In many cases the old dogmatic links that bound him to the past have snapped. As a modern writer has put it—"The range of Jacob's dream ladder have dissolved in the alchemy of modern thought". They must be replaced by facts—spiritual facts as well as material facts, not merely with pious fictions.

There is no real gap between a wise and reverent rationalism and real and deep religious faith. Along the lines of that mystic union of facts and faith lies the union of Earth with Heaven and Man with God.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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Miscellaneous

CHANNING SCHOOL FOUNDATION SCHOLARSHIP EXAMINATION, 1961, for both boarders and day girls, will be held on January 31—February 2 next. The scholarships are open to girls born between September 1, 1947, and August 31, 1950. Full particulars from the Bursar, Channing School, Highgate, London.

Duplicating, Verbatim shorthand, typing (tapes/MJS), translating—Mabel Eyles, 10 Beacomfield Road, London, N.11. ENTERprise 3324.

An Invitation

Following the successful experiment of last year, members and friends of the Lewisham congregation are planning to spend the whole of Christmas Day together on the church premises. The day will begin with a devotional prologue at 11.30 a.m. and end with an epilogue: in between there will be a full-scale Christmas dinner, games and entertainments, Ceremony of the Tree, etc. Once again we are hoping that members of other Unitarian churches in the London area (or beyond) will join us on this festive occasion. Mr. David Tarbuck, 30, Beacon Road, London, S.E.13 will be pleased to provide further information.

William Blane

By the death of William Blane, on November 19th, the world has lost a genuinely good man, and the Old Meeting House, Dudley, a devoted worker. He was 54. Mr. Blane was held in respect and affection by all who knew him. He was constant in attendance at worship, and ever ready to help in what ever way he could, carrying his unostentatious religious faith into the affairs of the daily round and the common task. For the past ten years he held the office of Chapel Treasurer.

The funeral service, on November 24th, was conducted with quiet dignity by his minister, the Rev. Norman Kirkham, who spoke of Mr. Blane's recent devotion to worship, and of his faithful following of the Master. The organist was Mr. Blane.

The sympathy of a host of friends is with Mrs. Blane and her son Malcolm in the loss they have sustained.—C.S.